CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AT 81 WASHINGTON STREET.—PRINTED BY ISAAC R. BUTTS AND CO.

VOL. V. BOSTON, SATURDAY, APRIL 1, 1826. No. 13.

ORIGINAL COMMUNICATION.

PRAYER NO. III.

In my former papers upon this subject, I have sought out and set forth the examples and promises in the sacred scriptures, which occurred to an humble individual as most encouraging to the exercise of prayer. From the number and fulness of these, one might think all the encouragement, all the promises to prayer, which the sacred volume contains, had been already enumerated. It is far otherwise. I have been incessantly occupied in selecting. A part only has been published here; enough, I hope, to encourage every prayerful man to higher and purer faith in the God of prayer; but far less, the careful reader may know, than the bible itself affords.

I have only *inferred* that prayer is a duty, a duty more clearly incumbent on christians than on the ancient Israelites, by showing it to be eminently our privilege. But prayer is not merely a privilege, which we may choose or refuse, as we list. The disciples of Jesus are under solemn obligations to pray, as a duty. This is proved by authority clearer than any inference, and superior to all argument; the command of God and the example of our Lord Jesus Christ.

However christians may otherwise divide and disagree, in this they unite; that the Lord Jesus is our perfect pattern in all things. His precepts and example are our rule and sure guide, by whatever name or sect we may be designated. It will be most interesting to see what are his precepts, what is his example on the subject of prayer. For as he walked, so ought we to walk; whatever he commanded we should obey.

I. The precepts.—A wise lawgiver does not expect obedience to a statute, so much for the repetition of it many times in the statute book, as for the clearness with which it is once stated; but if the same law be enacted under a variety of forms, it is an evidence of the importance of the law, and of the care of the lawgiver to have it well understood.—Any examples he may give as an exposition of its nature and operation, form a most valuable part of the law itself.

The precepts of our Lord upon the subject of prayer have many of them been cited already, not as commands, but as an encouragement, to pray. Yet they are commands, which those who acknowledge the Lawgiver will feel bound to obey.

Besides the frequent commands of this sort; "Watch and pray, that ye enter not into temptation;"—"pray for them that despitefully use you and persecute you;" "pray therefore the Lord of the harvest, that he will send forth labourers into his harvest;" there are three principal passages on which I shall rely as most encouraging precepts to pray. 1. That in Luke xviii, 1. "And he spake a parable unto them, that men ought always to pray and not to faint." Then follows the parable of the poor widow and the unjust judge, than which nothing can be conceived more forcibly to express the efficacy and the extent of prayer. 2. That in Luke chapter xi, where the Lord's prayer is followed immediately by the parable of him who begged his friend to rise at midnight and lend him bread to set before his guest. The parable concludes in these words, "I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as much as he needeth. And I say unto you; ask and it shall be given you, seek and ye shall find." &c. There can be no mistake in this. The command is unlimited. The teacher is our Lord himself instructing in his favourite manner, by parable. 3. The Lord's prayer.—Teaching how to pray is a most efficacious method of inculcating the *duty* of prayer. John, the precursor of the Messiah, taught his disciples to pray. Our Lord also taught his disciples; taught them in the parables abovementioned, and in the parable of the publican and pharisee; and taught them in these words; "When thou prayest enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.—After this manner therefore pray ye; Our Father——." We are not only commanded to pray, then, but a form of prayer is given for our guidance, which form teaches us to ask for blessings on all mankind, for the forgiveness of our sins, and an escape from temptation, as well as the supply of our daily wants, and a deliverance from the evils of the day.

II. The example of our Lord. Those who believe that Jesus is the Messiah, the Son of God, believe also, that his is a perfect example, which, though through frailty we may not be able perfectly to resemble, we ought unceasingly to strive to imitate. If we sought more at this day to imitate our Lord in watchfulness and prayer, we should be able to copy his example more to the life in our walk and conversation. We voluntarily drop very far behind our guide; no wonder we strike into many different paths.

The life of our Lord on earth was a life of prayer; not such as some try to lead, without devoting an hour in a week to the exercise, or suffering their lips to articulate their wishes. Among the interesting examples he has given us, that stands first which is recorded in all the 17th chapter of John. In the preceding chapter our Lord affectionately warns his disciples, that he must soon be separated from them, and that dispersion and tribulation await them in life. To comfort their fainting hearts, he teaches them to ask the Father in his name for the things they need, assuring them that their petitions shall be answered; and to confirm their faith he offers a prayer with them and for them. This prayer is not a mere thought passing through the mind; not an ejaculation of a single wish, but it is copious and full. "These words spake Jesus, and lifted up his eyes to heaven and said; Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—I pray not for the world, but for them which thou hast given me.—Holy Father, keep through thine own name those whom thou hast given me, that they may be as one as we are; keep them from the evil; —sanctify them through thy truth. Neither pray I for these alone; but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

It is recorded in Luke "that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called unto him his disciples, and of them he chose twelve, whom also he named apostles." On another occasion it is mentioned that he "went up into a mountain apart to pray. And when the evening was come, he was there alone." Thence he came to his disciples walking upon the sea. No man can devote seasons like these to prayer without being habitually prayerful.—The lonely mountain and the midnight hour are not the frequent resort for prayer of men unaccustomed to pray.

Our great Exemplar the same night in which he was betrayed, came with his disciples unto a place called Gethsemane.—"And he said unto his disciples, sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them: my soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther and fell on his face and prayed, saying: O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he cometh unto his disciples and findeth them asleep, and he saith unto Peter; What! could ye not watch with me one hour? Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. He went away the second time and prayed, saying; O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy.—And he left them again, and went away and prayed the third time, saying the same words." Reader! needy, short sighted, and frail as thou art, hast thou at any time prayed after this manner? Hast thou in the workings of thy soul at any time retired a little way and fallen on thy face, or on thy knees even before God, and made confession to him and prayed? And is there not a cause?

Our Lord ceased not to be an example of prayer, while he continued in the flesh.—The cross bore witness to this. "Father forgive them; for they know not what they do." It was not enough for him to pray in his heart. His latest breath was spent in calling upon God. "Jesus, when he had cried again with a loud voice, yielded up the ghost."—"Father, into thy hands I commend my spirit. And having said thus, he gave the ghost." How lovely is the example of our Lord even in death! He prayed for his enemies. How full of instruction is his prayer! Many who neglect his example, if they be sirnamed of different sects, triumph in each others' shame, and are merry at each others reproach! They greedily devour an evil report of their supposed adversary, and refuse to be cast down, and to mourn for his errours, though he be actually a brother.—Men may not be blind to folly and errour, but the sight should fill the disciples of Jesus with sorrow and compassion; not with unholy joy and triumph.

I have not offered the example or precepts of our Lord merely as an encouragement to pray; but as positive authority binding his professed disciples to the plain duty of prayer. His prayers were the *expression* of the desires of his heart, frequent and earnest; so let ours be; the first desire of our heart being, to be made like him. We have raised the banner of the Lord Jesus; we will walk in his steps; praying always, as he himself has charged us, that we may be accounted worthy to escape the evils which shall come to pass in this life, and to stand before the son of man when he shall come in his glory.

EVANGELICUS.

REVIEW.

We are obliged to defer our further remarks on Bishop England's Discourse till we have disposed of some other matters.

A Discourse delivered at the Dedication of the Stone Church, of the First Parish in Portland, February 9th, 1826. By I. NICHOLS *With an Appendix containing a Memoir of the Parish.* Portland, 1826.

Our first remark upon this discourse is that which our bodily sense suggested, before its truths had passed under the mental eye, or in language more suited to a bomely fact, the sermon presents gross typographical errors. The text is said to be taken from Genesis xxiii, 22; but our bible gives to this chapter only twenty verses; so that we have been obliged to correct the error by the help of our memory and our concordance, and the passage which we presume was meant is found in Genesis xxviii, 22, "And this stone which I have set for a pillar, shall be God's house." At the head of this discourse the words stand, "and this stone which I set, shall be God's house." We doubt the propriety of turning a text into a motto by the omission of any of its parts. Readers may think, what we can by no means ascribe to the author of this sermon, that there is a love of fanciful application, or an indolence that will not study the bible for texts, that need no mutilation to make them appropriate. The discourse is strictly occasional, for it notices the principal topics suggested by the event which called for its delivery; but it seems to us to want point, and therefore to be more suited to produce an immediate, than a permanent effect. It contains many fine paragraphs, where the author's mind displays itself in its genuine richness of thought, and it is to our present advantage that they are not so closely connected with the surrounding remarks as to be injured by separation.

After speaking of the interest that the occasion derived from the reflections and the anticipations, "the distant past and remote future" with which it was connected, and of the "solemn fact that it was giving a voice in the decision, not whether religion shall exist, for this is already decided, but whether it shall be the christian religion, * * * *that* religion, which, even if it did not save our souls by repentance and virtue, would have endeared itself to every friend of mankind by insisting so emphatically upon these conditions of salvation alone," the preacher has the following beautiful and animating remarks.

"Again, brethren, of those considerations, which may enter into the interest of this occasion, it is not the least, that in setting apart this house to the holy and saving faith of our Lord Jesus Christ, never perhaps has there been a moment in the lapse of centuries, when we could have seen more reason for constructing it of the most durable materials;—when the prophetic perpetuity of the gospel ever seemed to be more legible in the hold it has maintained; when the self-sustaining and self-recovering power it possesses was more conspicuous; when its enlightened and pacific character ever seemed to be more congenial to the calls and progress of society; when from the advancement of mind a religion of mind, of interior and personal principles of duty, ever appeared more likely to be considered, as indispensable; or when there was more evidence, that as talents and learning are raised up in the dark places of the earth, they will feel after the religion of our Lord,—they will pursue those inquiries, which shall lead them to a knowledge and veneration of the gospel,—and will come forth to recommend the precepts and instructions of Jesus Christ; when finally it could be more apparent, that as christianity is not impressed with the character of any age, to which it could be ascribed, neither is there any state of society, for which it is unsuited, and in which it cannot evince its meliorating and divine influence."

The vicissitudes of christian truth and the causes which have led to its corruption introduce a statement of the views and feelings in which this dedication of a new house to the worship of God was made.

"With these lights before us, in our own humble constructions of the word of God, we dedicate this church to One Supreme and Infinite Jehovah; and to Jesus Christ his Son—the one Mediator between God and man; and to that Holy Spirit, whose enlightening and sanctifying influences we pray God may ever here be plenteously vouchsafed. Again, we dedicate it to the glorious doctrine of resurrection and immortality, and to those necessary and unchangeable conditions of everlasting happiness, repentance and holy lives. And if any further and more particular views, we feel it our duty to dedicate it to the love of God and man; to justice, mercy, and humility; to a spirit of charity and peace; to a conscience unoffending, and to a conscience unoffended; to christian sincerity, and to christian liberty; in a word to the spirit and character of Christ himself; to all those innocent and holy virtues, which he illustrated in his life and crucifixion; He, whom we embrace, as the master of our faith and the anchor of our hopes; whose divine mission we honor and adore; and the authority of whose commands, precepts, and institutions we identify with the authority of God himself.

"Again, brethren, in endeavouring to speak in the proper spirit of this occasion, we desire explicitly to set apart this house in the most cordial fraternity with the whole christian family."

The parting admonition of "the great patriarch of our puritan" ancestors, "the father of the New England churches" is happily introduced and too much praise is not bestowed upon it, when it said to "deserve perhaps on such occasions as the present to be regularly repeated."

We can only express our approbation of the sentiments inculcated respecting the use that should be made of the christian sanctuary for the purposes of personal and heartfelt religion. The observations on the past history of the church in Portland, are marked by good taste and exalted feeling. From the closing remarks we select the following which will recommend themselves to every one's heart.

"The early temples of New England are now fast disappearing from their ancient grounds, and are asking for others to take their places. Few only are left remaining. We can hardly expect they shall be succeeded by those, with which future associations will be equally interesting. Frail in their materials and rude in structure, they go down reminding us of a piety, which has left us a more noble and lasting monument than any other could have been, in the religious institutions it has established and the edifice of moral and social happiness it has reared up. If exhibiting less attention to external effect than is presented in the sacred places of other ages and of other people, it is not without an indication of that high spirit of devotion, which felt no occasion for distinguishing its public temples from those domestic altars, where the great object of worship was not forgotten.—They have stood to see the last traces disappear of the wilds, which once embosomed them, and to witness the answers to those prayers, which they have heard for the prosperity and blessing of the land. They remind us what slight and perishable structures have sufficed to measure the interval, which has elapsed between the first labours of the wilderness and all the scenes of cultivation, refinement, and splendour we behold around us. Though the Parthenons and the majestic remains of ancient times, may afford more delight to the eye of taste, we will not deny ourselves the pleasure to say, that these simple monuments of New England must be far more gratifying to the mind, that can carry out its thoughts upon society, and estimate what is great in the works of men by their connexion with the highest and most valuable objects."

It will be seen that this discourse is full of passages that open fine trains of thought.—We wish the author had pursued them at greater length. The following hint is worth stamping on our memories. The truth of the assertion is seen through the whole history of the christian church, and has recently been and is now constantly proved in the increase of the dissenters in England; the chief cause of which has been so apparent that the establishment has been compelled to rear in its bosom an evangelical party.

We wish our religious friends were more impressed with its truth and importance. If they would witness the progress of their opinions among the people, they must present "striking, and vigorous exhibitions" of "seriousness and piety." Common sense teaches men that religion, which is their great present and everlasting concern, should produce earnestness and warmth; and they will not accept a faith which seems to be lifeless.

"We have seen, that every successive branch of the christian family of any considerable distinction has arisen in seriousness and piety, and that whichever of them has visibly declined in these particulars has decidedly deprived itself of one of its most important and valuable supports. More striking and vigorous exhibitions of those qualities have immediately appeared in some different persuasion and given it an advantage over its indolent and worldly neighbour in that secret sentiment of the human mind, with which the subject of religion is sure to be regarded."

The appendix to this discourse contains an interesting memoir of the first parish in Portland, from which we have taken some facts that will be found on our third page.

SELECTION.

STATE OF THE NATIVE PRESS IN INDIA.

Concluded from our last.

This slight review of the productions of the native press during the last four years, suggests several observations. Amidst all the trash which it has thrown into circulation, we may discern the seeds of future improvement. It was naturally to be expected that works, claiming the patronage of an idolatrous population, should partake of a superstitious character, and fall in with the prevailing taste of the people; but discarded this taste is susceptible of improvement, and nothing is so likely to correct it, as the continued operations of the press. It will be seen with pleasure that the press has not been wholly employed in nurturing idolatrous sentiments.—Works of real utility have been printed even at the period when the "thousand names of Doorga," have found a thousand patrons. Investigation and publicity, which are the soul of truth, are the natural enemies of errour and delusion. The native mind when roused from the lethargy of so many centuries, will gradually reject the influence under which it was brought during the season of darkness and delusion. It is "the moving of the waters" from which health and vigour are to be expected. For many ages the native mind has resembled the stagnant marshes of the country, in which every pestiferous, plant has acquired a sad luxuriance. The vivifying power of the press is exactly adapted to meet the wants of the country, and to rouse the mental faculties from this state of deadly apathy. It renders every age more enlightened than the past. It sifts errours, and gradually consigns them to oblivion. It may for a season impart additional vigour to particular delusions, and perhaps this is inseparable from the lapsed state of man; but it eventually seats truth upon her mental throne. For one errour it may foster, it corrects many. By encouraging the mind to the exercise of its powers, it imparts confidence, and imperceptibly dispels the apprehensions which naturally arise from treading on new and untried ground. Hindooism is such a compound of errour and absurdity, that though the press may for a time appear to espouse its cause, it cannot fail in the end to inflict a mortal blow on its influence.

To the operations of the press the country is indebted for a growing partiality towards *Prose* works. Heretofore no treatises existed in the vernacular tongue, which were not written in measured feet. No language however, is capable of promoting the progress of knowledge, unless it is employed in prose. The early productions of almost every nation which has risen to celebrity, have been composed in verse, for which prose has been gradually substituted as society has advanced and ideas have been multiplied. The prose has at first been rude and cumbersome, but in the course of time it has acquired vigour and conciseness. A similar progress may be expected in India.

Another symptom of improvement is, the decay of prejudice on the part of the literati against the *popular tongue*. The Bengalee language, the only medium of communication to eighteen or twenty millions of people, has lain for ages in a state of total neglect, through the effect of sacerdotal pride. As the priesthood derived all their importance from the general ignorance of the people, it became their interest to neglect their language. A pundit, who twenty years ago, should have written the Bengalee language with accuracy, would have been treated with contempt. So far indeed did the literati carry their contempt for their own mother tongue, that, while they cultivated the learned language with the greatest assiduity, they in many instances prided themselves on writing the language of the people with inaccuracy. They even discouraged the use of it among the people, and set their faces against its improvement. When Keerti-bas, about sixty years ago, translated the Ramayuna into Bengalee, the literary conclave at the court of Raja Krishna Chundra Raya, is said to have denounced it in the following rescript copied from the Sungskrita. "As it is not the work of a Pundit, let it not be read." As the Bengalee language is totally dependent on its parent for philological strength and beauty, and even for the principles of orthography, this system was fatal to every prospect of its improvement. The unsacerdotal classes, prohibited from looking into the learned language, were deprived of every chance of raising their own tongue; while those who alone could have enriched it, found it their interest to abandon it. It has therefore remained without form and void, possessed indeed of all the elements of beauty and order, but waiting for some auspicious conjunction of circumstances, to arrange and cement them. At the close of two thousand years, during which period its favoured parent has been acquiring fresh beauty and vigour, the vernacular tongue continues in a state of infancy, without a grammar or a dictionary, or a single work in prose, and in possession only of a few idle legends of which the matter is as contemptible, as the style is wretched.

The press, by creating a reading public, has rendered it the interest of the literati, both as it regards renown and emolument, to compose for the people. The ancient prejudice, so baneful in its consequences, may therefore be considered as extinct; it cannot be revived; every year, by enlarging the circle of readers, will increase the demand for new works, which it will be advantageous for the literati to supply. Thus is one of the strong holds of priestcraft demolished, never again to rise. The Bengalee language is gradually advancing in importance and can no longer be neglected. Its days of infantine imbecility are past; and the season of maturity is approaching when all the labour which has so long been bestowed on its parent the Sungskrita, will be turned fully to the account of this, its long neglected offspring, which, acquiring on the one hand from the labours of the learned, symmetry, beauty, and vigour, and enriched on the other hand with the treasures of European knowledge, will be prepared to carry forward and perfect the system of civilization of which the early dawn is now illuminating the horizon.

The city of Calcutta is in many respects eminently adapted for the spread of knowledge in Bengal. It is the seat of native wealth, the mirror of fashion, the pattern after which the provinces copy. In it are assembled men of the greatest property and influence in the country, the patrons of the incipient spirit of improvement. Hence information is rapidly diffussed, printed works find extensive encouragement, while a love of reading spreads from family to family.—Such a concentration of patronage cannot but be favourable to the operations of the Native Press, particularly as this patronage is assembled in the centre of European civilization, in a city where enlightened ideas can most readily find their way into the native community, and where those whom the natives regard with the highest esteem, combine the advantage of superior culture with that of holding the destinies of India in their hands. Prejudices are thus combated, and insensibly melt away; the asperities of bigotry are softened down, and a tone of thought and feeling encouraged, which if it go not the length of building up the edifice of true religion, at least shakes the foundations of the ancient structure of idolatry. It is no small advantage to the country that the youth who are to succeed to such wealth and influence, are educated in the midst of so many advantages, and are accustomed to look to reading as to a source of pleasure.—If the parents, nurtured in the atmosphere of superstition, have become eminent patrons of literature, what may not be expected from their children, familiarised from the opening of reason, with more liberal sentiments?

It is scarcely possible however not to feel that the impulse which the native press has received, augments the duties of those who possess facilities for communicating ideas to the country. The objectionable character of the greater part of the works we have enumerated, clearly points out the nature of our obligations. The welfare of the country imperiously requires that they should be counteracted by others which may tend to raise the tone of the country. The press should not be suffered, even for a limited period, to become the auxiliary of superstition, the only means of preventing which is, to provide for the circulation of works of a higher

character. Most disastrous would it be, if the greatest engine of improvement yet discovered by man, should, through our supineness, serve to augment the evils we are so anxious to remove. Most disastrous would it be, if the schemes of education now on foot should serve only to create readers for idolatrous publications, from a lack of more useful works; yet this is likely to be the case if we permit year after year to elapse without multiplying treatises which may serve to fill the vacant hours of students after the season of elementary instruction is closed. We owe it therefore to the consistency of our character, we owe it to our superiour civilization, and to the plans of improvement which have been commenced under British influence, not to suffer minds which have been partly enlightened at school, to relapse into the grossness of superstition. If we do not attempt to fill the country with useful publications, far better would it be to shut up our schools, and thereby to avoid at least, giving a fresh impulse to idolatry and immorality. To perfect the system of civilization which we have begun, and prevent our efforts from having a baneful influence on the rising generation, it is imperiously necessary that the knowledge and information with which the English language overflows, should be transfused into the vernacular tongue.—The youth whose minds have been opened by introductory treatises, have now grown up to maturity, and require works of a superior class. Imbued with the love of reading through our exertions, they will naturally sieze on the productions of the press as the means of mental enjoyment, and their future character cannot but be powerfully influenced by the character of those works, whether pernicious or salutary. Our plans therefore now require extension, in order to keep pace with the growing wants of the country. In four years more, perhaps thirty thousand additional volumes will be thrown into circulation, and unless their influence be corrected by books of a higher description, the thousands of youth to whom the numerous schools are now imparting the faculty of reading, will have gained little by our efforts, and must grow up with an increasing attachment to idolatry.

CHRISTIAN REGISTER.

SATURDAY, APRIL 1, 1826.

The communion of the Lord's Supper will be partaken in many of our churches tomorrow. It has been our unhappiness never to feel satisfied with the administration of this ordinance. Perhaps we have expected too much assistance from the minister; perhaps the emotions which the celebration of this rite enkindles are such as language can poorly express. The solemnity and tenderness of its associations, and the magnitude of the truths which it brings to mind, give it an interest beyond that which belongs to any other service; and if words have been imperfect representations of the feelings awakened by the sight of classic ground, or the memorials of human greatness, we cannot wonder that they fail when such love as that of Jesus,—so disinterested, so expansive, so abiding in its fruits, is commemorated. A love that was proved by agony and sealed by death; that was as wide in its objects as the race of man, that opened the gates of immortality to frail and sinful and dying creatures; ought not the remembrance of such love to fill the soul with sentiments that it cannot utter? may it not therefore be that ministers do not trust enough to the communicants' own minds under these circumstances? The table around which we are gathered in faith and sympathy, and from which we are to receive the emblems of Christ's sufferings, does not seem a fit place for long discourse. Our deepest and tenderest feelings are the most silent. If the heart be touched by the occasion, it needs not the voice of man to subdue it, and if it be not, what will the eloquence of a preacher effect? more than the remembrances that throng around the christian festival? We fear not.

Reasons however may exist which plainly recommend the usual address before the distribution of the elements. But it seems to us clearly unwise to accompany the distribution with the recital of passages from Scripture. The minds of the audience are softened by the prayer in which they have just united, and are ready to pursue the trains of thought into which they are led by the peculiar views and habits of each soul. Even if the repetition of such texts were suited to direct the attention of a careless partaker of the ordinance, which is very doubtful when the act of devotion has failed to give his thoughts employment, it would be a positive evil to embarrass or check others in their religious meditations, and this must be the effect of breaking in upon their silent penitence or gratitude, or contemplation of Christ. The feelings of communicants are as various as the individuals, and you are seeking to bring them to the same state, when you had better leave them to themselves. A clergyman of our acquaintance who has dropped this custom, tells us that he heard satisfaction expressed by many of his people, who at once saw the advantage if not the reason of the change. We believe it would always be so.

We have heard suggestions respecting other circumstances in the celebration of the Lord's supper. The singing a hymn, which we are told is meant to be in imitation of our Lord and his disciples is in many places performed by persons who do not participate in the rite to which this service is attached, or rather to which it belongs, so that one part of the commemoration is discharged by one company, and another part by another company. This is worse than leaving the usual psalmody of the Sabbath to hired or selected musicians. In that case, the choir actually compose part of the worshippers; but at the communion, they are only spectators, and it seems to us singularly inappropriate that they should lead a devotional service in which they do not share. In those churches in which the communicants alone sing, that service is far more affecting and valuable.

We have long felt the want of suitable "Reflections for the communion," which we could use ourselves and could put into the hands of our friends as a means of preparing their minds for a profitable use of this ordinance. The complaint indeed lies against nearly all books on practical religion, that they convey such sentiments as prevent us from recommending them, even though they contain much that is excellent. The deficiency, we doubt not, will by and bye be supplied. In the mean time, we are glad to accept the offer of a correspondent to furnish us an article each month in anticipation of the Lord's supper.

A few paragraphs have been sent us in explanation of Mr Everett's expressions respecting slavery, to which we have given a place among the communications of to-day. After our remarks of last week, we have thought it but an act of justice to admit a view of the other side, since it is evident that two opinions are current, and we should most heartily rejoice to find that suggested by our correspondent the correct one.

The *Religious Informer* for March, amongst its articles of intelligence states that an ancient Baptist church in Dover, Vermont, 'becoming dissatisfied with the Calvinistic doctrine and close communion,' has within a few years voted 'to open communion with all Christian denominations whose faith and practice are agreeable with the tenor of the gospel.' Every such instance should be put upon record.

It appears from late English publications that a manuscript of Hooker, author of the Ecclesiastical Polity, has been discovered in Trinity College, Dublin.—The University of Dublin is preparing for publication a uniform edition of the Works of Archbishop Usher, many of whose manuscripts are in its Library.—Mr Hyman Hurwitz, author of Vindiciæ Hebraicæ. &c, has published a volume of Hebrew Tales translated from ancient Hebrew works; to which is prefixed a popular essay on the still existing remains of the uninspired Hebrew writers.

Among other recent republications in England of American writings are Mr Greenwood's *Essay on the Lord's Supper*, and Mr Lamson's *Essay on the doctrine of two natures in Jesus Christ.*

We observe in an account of a public dinner recently given at Birmingham, that Mr Burn, an aged clergyman, who thirty-five years ago wrote hard things against Dr Priestley, took occasion to express his regret for them and to speak of the Doctor with respect. He said, that although he never felt himself better established in his own faith than at the present time, yet, had he his life to live over again, he should have to correct the asperity of feelings and expressions which it was his misfortune to use in his controversies with that respectable and highly talented individual.

The Christian Inquirer, speaking of the religious liberty always enjoyed in Rhode Island, says of the Baptists in that state—"Hence all the old churches have no creed, and even until this day the first church in Providence, and the first in Newport, the two oldest and largest in the state, are destitute of this anti-christian appendage. A human creed is a novel invention among the Rhode Island Baptists, and it is with the greatest difficulty when they constitute a new church that they can persuade their members to adopt one. The modern churches are generally more Calvinistic in their sentiments than the old ones, for it was not until about thirty or forty years since that Calvinism was recognized by any of the churches as their distinguishing faith."

We copy the following from the Berean—In the Princeton "American Journal," a missionary represents a part of New-Jersey as "almost entirely destitute of religious instruction," a region of "moral gloom," &c. But it does appear from the "Methodist Recorder," a paper published at Trenton, that there are within this "destitute region," twenty-three itinerant, and forty local Methodist preachers; from which it results that "at least one hundred and eighty sermons are delivered *weekly*," within this region of moral degradation, and semi-barbarism! All the world knows, too, that Methodism has ever been more successful than Calvinism, in reforming the highly immoral part of society.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I have perceived, with regret, and I must confess, with some surprise, that you have, in common with many others, given a construction to a passage in Mr Everett's speech, which it does not seem to me to bear. I can in no other way account for this misunderstanding of the passage in question, than by attributing it to that sensitiveness on the subject of slavery which is so universal among us, and which cannot endure the expression of any sentiments with regard to it, but those which convey unmingled horror and detestation.

I presume there are few who will not agree with the speaker in his first position, that servitude in some form is essential to our nature; at least essential to man in the social state—meaning by servitude that subserviency of one man to another, which may be either voluntary or involuntary, that of the slave, or that of the servant, acquired by permanent purchase, or by a stipendiary compensation, according to the custom of each particular country. Now as this state of servitude may thus differ in its degree and in its nature, the form in each particular country must be fixed by the customs or the laws of that country; and when thus fixed by custom and acknowledged by law, it becomes a political institution. So far, I presume, no reflecting man would differ from Mr Everett. He then remarks expressly that Domestic slavery, as such an *institution*, is not that form of servitude most beneficial either to master or slave,—yet that it is not to be *set down* as an immoral and irreligious *relation*.—A mistake seems to have arisen from confounding the meaning of the terms *institution* and *relation*. An institution may be good or bad, but it does not necessarily follow that relations existing under it, are of the same character. Marriage is a holy institution—yet were a man to marry his sister, he would maintain under that institution an unholy relation. So slavery as an institution is most unquestionably abhorrent to every principle of religion and morality, but it does not of course follow, that, where circumstances have established the institution, the relation of master and slave is therefore abhorrent to the same principles, and that it is to be broken down at all events and by any means.

Now this is the very point for which the remarks were introduced. Northern men had been and have been accused of holding the doctrine, that the slaves ought to rise against their masters and that we ought not to lift a hand to prevent them; and many of them do hold it and avow it. It was to repel this charge that the allusion to slavery was made—and Mr Everett very fairly took the occasion to express his opinion, that however he might disapprove of the institution, he could not consider the present relation of master and slave, such as to justify the feelings entertained by many enthusiasts with regard to it.

Neither does Mr Everett quote scripture in defence of slavery; and the above commentary upon what appears to me to be his meaning, shows also, what is meant by the allusion to the command in the New Testament. What would be, I ask any man, the result of making thorough Christians of slaves,—to excite them to rise against their masters and cut their throats? Surely not. The orator expressly admits that the tendency of Christianity is to destroy this *institution*, to annihilate it, that it has done so in Europe—but still that till it has destroyed the *institution*, it does not annihilate the duties which the *relation* imposes.

The world, sir, is full of institutions in themselves contrary to the principles of natural justice, contrary to the spirit of the Christian religion, but which have been handed down to us from our ancestors, so incorporated with the operations of human society, that they cannot be suddenly torn up, without fatal derangement. We tolerate them, rather than run the risk of greater evils, which might arise from their sudden removal. In this age there is a disposition to scrutinize all such institutions, to try them by their appropriate standards, and if found wanting, to set on foot the grand work of reformation. There are many who cannot bear that this work should go on gradually; they would tear down before they know how they are to build up, and with child-like impatience, they thus mar what they desire to perfect.

War is one of these institutions,—for we certainly may call that an institution, which is recognized by all nations as the final means of settling disputes and redressing grievances. I hold it to be an immoral and an irreligious institution, far worse than slavery, inasmuch as it has been an almost infinitely greater cause of misery to mankind, is more universal in its operation, and particularly as it was itself the origin of slavery and has continued to perpetuate it; and yet I do not hold that while it subsists, a soldier is to be *set down* as sustaining an immoral and irreligious relation—or that it is immoral and irreligious in a nation to be prepared for war, or to make war, under all and any circumstances.

I may be mistaken in my construction of the paragraph which has induced me to make these remarks. Mr Everett may have intended to go further, and to defend *slavery;* and there is, I confess, an allusion to the domestic slavery of the Greeks which favors this opinion. Yet still I should be slow to admit that this was his intention—and should indeed be most deeply mortified, did I believe that it were so. I have been perhaps the rather inclined to put this construction on his language, because he would thus take precisely the ground upon which alone, I believe the *abolition of slavery* can ever be brought about. Were it a matter of policy, merely, this ground should be taken—but I conceive it to be also the truly liberal and generous ground—just both to master and slave.

The clamor which is so freely indulged among us, against our slave holding brethren of the south, defeats its own object. When we attack a man's opinions or practices with unreasonable and illiberal violence—or what he thinks so—we exasperate instead of reforming him. We confirm instead of converting him. We oblige him to go, in his defence, still farther than he originally stood. It is so with regard to slavery. The people of the South are jealous of our opinions on this point—they are suspicious of our intentions. They think we have the disposition, though we lack the power, to manumit their slaves at all hazards. This *is* the disposition of many among us. The consequence is, that the progress of public opinion among *them*, is by this means checked—they look about, lest what they esteem their rights be wrested from them—they hold the faster that which they fear we would take away. Cease to harass them. Interfere not with this foreign influence, and the natural tendency of the institutions under which we live, and of the spirit of the age will become manifest. If emancipation is to be effected, it must come from *them; we* are powerless. We have entered into a compromise on this subject which we cannot recall. We have no more right to interfere in the liberation of their slaves, than we have of those of the Turkish Sultan.

To do them justice—in spite of the illiberality of the language which has been sometimes held towards them on this subject, they have not been behind hand. Let it be remembered that the American Congress, composed partly of hereditary slave holders, has kept pace in measures for the abolition of the slave trade with the British Parliament, composed wholly of men who had never seen a slave, and had no early prejudices in favor of the institution, and no motives of interest, to warp their judgment.

The chief evil of slavery as it now exists, is, after all, in the state of society which it produces. The masters, have we no sympathy for them? Their relation is as little a matter of choice as that of the slave, and we suspect it is in general as unprofitable. Those among them whom we will let think about it, know this. Leave them to their own experience, and they will find it far more profitable to parcel out their immense territories into small farms for the industrious and hardy Yankee emigrant, than retain it for the compelled and unprofitable labor of the African slave. F. J. R. C.

THOUGHTS ON THE PRESENT OBSERVANCE OF FAST DAY.

The anniversary of this religious occasion is at hand. Our thoughts therefore naturally turn to it again; and the inquiry which has often arisen in my own mind, I am prompted to excite in the minds of others,—what is the probable influence of this institution, as now observed, and is it or not, an influence rather for evil than for good? One thing at least is certain, that the New England Fast of the present day, is, in all likelihood, further removed from the intent and the practice of our pilgrim fathers than was their own thanksgiving. In a word, is there a holiday through the year,—I need not except military reviews, election week, or the day of independence,—so universally, so greedily enjoyed as this? That seasons of relaxation are necessary to the sedentary, the labouring, and the young, I well know and wish not to be told. Let such be afforded then at the discretion of those to whose charge they belong. But to see a day of peculiar austerity, if we look only at its name, converted into one of as extraordinary dissipation, how can it but revolt the mind which will consent to dwell upon it but for a moment? It is indeed another melancholy proof of the near connexion between extremes; or of the easy transition by re-action from the one to the other.

These remarks are naturally prompted by the recollection of the fast-day of the former year, which, after the lapse of a twelvemonth, is yet fresh in the writer's and probably in many minds besides. The corruption of manners which has been coming on apace for several years, then wore a form and aspect, such as to force itself upon the notice of many who had been blind to it before. The throng who might then be seen pouring out from our metropolis, at all its avenues, horse and foot, with vehicles of every name, might give one perhaps some lively impression of certain festival days in Catholic countries, but of fast days in none.

Is it asked what remedy I would propose for this increasing evil? Were it not easy to say what this should be, or were differences of opinion to exist, on this point, (and it would not be strange if they did,) it certainly would not follow that a remedy ought not to be found or made. It would seem that no change whatever could be made but for the better. Some there are, very likely, who, considering that the circumstances of our country, in which this institution originated, exist no longer, would abolish it altogether as an unmeaning formality. But plausible as these premises are, I cannot conclude therefore this solemnity to be without its use; and even were it only as a time-hallowed and endeared relic of our fathers, I would wish to cherish and perpetuate it. But the mode of its celebration I would surely amend; and there are those who would effect this simply by setting apart some particular sabbath to be observed with the same appropriate exercies as are now appointed for a different day. A third method which has presented itself to many minds, and to my own appears preferable to any other course, is to render this annual solemnity a lecture or single service, to be observed in all churches separately, as in the common duties of the Lord's day, or in a united service either by two churches specially connected, or by associations, as may appear expedient. But however this may be regulated, the ordinary business of life should not be interrupted; and those only of course, will be released from it whom a sense of duty will lead to the sanctuary; precisely as is now practised in regard to the weekly lecture of Thursday. For it is clearly from this general suspension, that the present disgusting profanation of the day proceeds; when hundreds, if not thousands, of journeymen, apprentices and clerks are let loose upon society; who dream not of the day as having any relation to religion, and who abundantly contribute to disturb the worship of the few, the very few, who otherwise regard it. For it is not to be disguised that even among the sober-minded part of our community, the feeling of obligation to attendance upon the duties of this day, from some cause or another, is weaker than in regard to the duties of the sabbath, and they are in reality much less faithfully attended. This circumstance tends yet more to recommend, or to demand perhaps, that curtailment of the service, and concert of churches in its observance, suggested above. That to ministers the return of this anniversary should be most unwelcome, cannot surely be wondered at, when hereby an additional duty is imposed, to which at the same time, there is less excitement and less hope of usefulness, than in any part of their common routine.

But by what means, and from what source, is so desirable a revolution to be looked for? With the civil authority, I should hardly hesitate to say, it does not rest. At least they will be most likely to regard the usages of past generations as their guide, until the public sentiment of the present, in some way expressed, instructs them otherwise. And how is this to be shown, except in regulating, as the judgment and piety of ministers and churches shall direct them, the observance of a solemnity, which, for aught that appears in the proclamation, is certainly left open to the exercise of these.

In that all-potent sentiment I am deceived indeed, if there be not enough both of good sense and sense of religion, to desire some amendment of the evils referred to, if not precisely such as have been suggested. It is possible however,—for in this day one must not be surprised at any thing—that an outcry may be raised by these suggestions, that "the Church is in danger;" or what is scarcely less sacred, the institutions of our fathers.—There may be those—farcical as it seems—who will deem the common quiet course of business, a greater profanation of Fast-day, than any excess of dissipation and riotous mirth; and whose notions of what is reverential and solemn have a singular sympathy with closed doors and windows. Such persons will hold perchance, that innovation is a sore grievance, whatever be its amount or whatever its pretence; and that no depravity which it is designed to check, can be of such fearful omen. When I remember how much a writer in one of our papers was disturbed by the proposal two or three years since, merely to change the hour of the afternoon service on Sunday during mid-summer, universal benefit as it would have been, what is there too absurd to apprehend? There are men, who alike in great things and small, are bent upon following the usages of their fathers; and so that they can be sure of walking in the "old paths," are quite indifferent where they may lead. Of such objectors, I have only to ask that they will forbear a few days; when another anniversary will have brought with it a renewed, and I doubt not, an aggravated spectacle of sinful amusement and debasing sensuality. Let me hope that they will not be careless observers of the scene; and if, with it fresh in mind, they can return to cavil, they shall at least have the undisputed field. * *

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I was quite struck by the communication of your correspondent, Q. E. D. in a late paper. His discovery of the true derivation of the word *orthodoxy* does credit to his sagacity. I am sorry, however, that his criticism rests only on conjecture, and I would urge him to collect and collate the oldest manuscripts of the Fathers to support his doctrine by irrefragable proofs.

On one point I am obliged to differ from Q. E. D. I think he has not defined justly the term which he has discovered, and I am vain enough to think that I can suggest a better explanation. He says that *autos* means *self*, and *doxa* means *opinion*, and that from these words comes *autodoxy*, which has been corrupted into *orthodoxy*. Now from this derivation of *autodoxy*, its most obvious and natural meaning is *being self-opinionated.*—Observe how exactly this definition answers to the radical term. One advantage of this definition is, that *autodoxy* thus understood, suits precisely the individuals and sects who have been most clamorous for orthodoxy, so that the two words may henceforth be used interchangeably without any confusion or mistake, the same parties being comprehended by both. For example, the Catholics have for ages set up the cry of orthodoxy, and they are also notoriously *autodox* or self-opinionated; for they not only claim to be the first-born of the Christian family, but cast out all the other members as illegitimates. The Calvinists too have almost made themselves hoarse with shouts of orthodoxy, and they are equally notorious for *autodoxy;* for with matchless modesty they take the "uppermost room and chief seat" in the church, and will not let the poor Unitarian even enter its door.

This verbal criticism which Q. E. D. has undertaken is of great importance. It is wonderful, what influence words have, and what advantage accrues to a party which can get full possession of a popular term.—There is one branch of the subject which I would particularly recommend to your ingenious correspondent. I wish he would trace

the steps, by which important words of the New Testament, or of the primitive age, have lost their original meaning so far, as to convey ideas now, almost opposite to those originally attached to them. For example, how is it that the word *Evangelical*, which was first intended to express doctrines and "tidings of *great joy*," has come to mean with some, the saddest doctrines which ever entered human ears, such as total depravity, men's being born under the curse of their Creator, election and reprobation, and the everlasting misery of the whole Heathen world, and of the Christian world too, with the exception of a handful of exclusive sectaries. How happens it too that the word *grace*, which originally meant the free and universal kindness of our Heavenly Parent, is supposed by some to mean his favour to a party, and his special operations on a select few. It is an old saying that "words are things." Perhaps Q. E. D. may discover, that the term *things* in this sentence was originally written *kings*; in which case, the proposition would teach a great truth, that words are not only things, but the most powerful and tyrannical things on earth.—We trust that these Kings are beginning to tremble on their thrones. In religion, words often do incalculable harm. Error has got by heart the phraseology in which truth first spoke to the world, and has made a cant of it, and through this artifice spreads her empire far and wide. For this and other reasons, I consider a man as a public benefactor, who, by good humored satire, or sober reasoning, sets a word right, and frees the community from the dominion of sounds.

MISO-AUTODOX.

FOR THE CHRISTIAN REGISTER.

Those who embrace the calvinistic and trinitarian creed dwell much upon the *antiquity* of their peculiar faith; and yet if they are well read in ancient ecclesiastical history, they cannot but know, that opinions very different from theirs were held by many, if not by all christians till the fourth century.—We apprehend they would not consider this plea valid in a dispute with a Roman Catholic, upon the doctrine of transubstantiation, infallibility of the Pope, purgatory, praying to saints &c. It is not our design to show the extreme weakness of all such arguments. A man who thinks them of any validity, is not to be reasoned with. We must however express our surprise, that *intelligent* men can rest a cause upon such a foundation.

To show that some of the views of rational christians are not of very modern date, we beg to refer to two cases, furnished by the early settlers of our country. In the celebrated controversy about Mrs *Hutchinson's* opinions, it was asserted, by her adherents, among whom were Governor Vane and Rev. Mr Cotton, "that the *person* of the Holy Ghost dwelt in the believer; and that the believer had a personal union with the Holy Ghost." "Mr Winthrop (who was several years Governor,) and Rev. Mr Wilson, and divers others," says the historian, "denied both."—"The inquiry and discussion proceeded so far, as that they could not find the *person* of the Holy Ghost in scripture, nor in the primitive churches for three hundred years after Christ. So they all came to this conclusion, that the Holy Spirit is God himself, (or none other than God.) But whether he dwells in believers by his *gifts* and *power*, or in any other way, seeing the scriptures do not declare it, it was desired that the word *person* might be forborne, being a term of *human invention* and *tending to doubtful disputation*."

We cannot but hope that those who profess so much reverence for the opinions of the Fathers of New England, will consider the solemn and deliberate decision above refered to, if other arguments have no effect upon them. It is really surprising, that any who have a reputation for philological learning and biblical criticism, will make use of language and expressions, which cannot fail to favour an opinion, in the common people, which has no foundation in scripture. The Spirit of God is not distinct from God himself; any more than his power or wisdom.—When speaking of God, or of the spirit, or wisdom, or power of God, the scriptures use different phrases; but to an intelligent and attentive reader, it is most evident, that they assert and teach nothing inconsistent with the doctrine of the divine unity. Is it not important, then, that the teachers and doctors of christianity avoid the use of all expressions, which serve to *confirm* the errors of education, and to perpetuate a tenet, which derives no authority from the bible?

The other case, to which we allude, is that of Mr Pynchon; first of Roxbury, and afterwards of Springfield. He went to England about 1650, and there published a pamphlet on the atonement, or the meritorious price of our redemption; in which he says, "the sufferings of Christ were but *trials* of his obedience." Whether Mr Pynchon was altogether correct or not, in his views, is not now the question. We refer to the opinion, as evidence that the orthodox or calvinistic doctrine of atonement found some opposers, even among the early Puritans of New England. It is true, the *Court* took up the matter; and appointed Messrs *Cotton*, *Norton*, and *Norris* to confer with Mr *Pynchon*, and to give him right views on this subject. After this conference, he says, indeed, "he was *inclined* to believe, that the sufferings of Christ were appointed for a further end, as the due punishment of our sins."

We are aware, that this is a subject difficult to explain to the satisfaction of every one; and we shall not undertake to decide with precision, in what manner the sufferings of Christ avail to our salvation, further than to engage our gratitude and love to God, and to persuade us to a life of piety and holiness, self denial and disinterestedness—Learned and faithful men have entertained different views on the subject. And we believe, if the Bible is the only book we study to attain religious information, the calvinistic doctrine of substitution and of vicarious punishment will not be found to have much support.

ALPHA.

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO MARCH 24.]

IN SENATE. Four resolutions were submitted; two by Mr Holmes, relative to certain proceedings of the Legislative Council of Florida; one by Mr Hayne, for an inquiry to provide a Law Library for the use of the Supreme Court, and the other by Mr Reed, for an inquiry into the expediency of authorizing the Courts of the United States to issue process, both civil and criminal, and to cause the same to be executed against persons resident upon lands occupied by the Indians, within the territorial limits of any state. The appropriation bill for the military service was ordered to a third reading.

The bill making appropriation for the military service was read the third time and passed. The greater part of the day was passed in Executive business.

A resolution was transferred from the Executive to the Legislative Journal, denying to the President of the United States the power of the right to appoint Ambassadors or other public ministers, but with the advice and consent of the Senate, except when vacancies may happen in the recess of Congress.—The bill to secure the accountability of public officers and others, was ordered to be engrossed for its third reading.

IN THE HOUSE. The subject of the Michigan election was discussed in Committee of the whole, but without coming to any decision.—The report of the Committee on electi ons is in favour of the sitting delegate, and a motio n is before the Committee of the whole, to amend that report, so as to render the election altogether void.—Mr Wright, of Ohio, laid a resolution on the table, calling on the Presi dent for information, whether any measures have been taken to improve the navigation over the sand bars in the Ohio river.—Mr Hayden, of New York, laid a resolution on the table, providing that no motion for adjournment shall be in order, for the residue of the session, until 4 o'clock.—On motion of Mr Huguenin, of New York, the subject of a reduction of certain fees to collectors of the customs, was refetred to the Committee on Commerce.—On motion of Mr Allen, of Mass. the Committee on the militia had the subject of instructing the officers of the militia referred to it.—The expediency of disposing of certain tracts of public lands in Ohio, was, on motion of Mr Wright of Ohio, referred to the consideratian of the Committee on Public Lands.—It was also referred to the Committee on the Judiciary, on the motion of Mr Lawrence, of Pennsylvania, to provide for the trial of certain causes in the District Court of the United States, for the Western District of Pennsylvania.

On Tuesday, the subject of adjournment was for a short time before the House of Representatives, but without leading to any definite result, the subject being postponed on motion of Mr Webster.—Mr Webster intimated his intention to bring forward the Bankrupt Bill; and it was also intimated that the difference between the the state of Georgia and the government of the United States;—the Panama mission;—and the condition of the Indians, would all be "speech making" subjects, which would be acted upon during the residue of the session.—Together with the subject of adjournment, a resolution proposed br Mr Wright of Ohio, relative to the creation of a joint committee to report on the state of the business before the House, was also postponed until Monday. From the strength of the minority, on the question of the postponement, it is evident that the House begins to feel a serious disposition to think of adjournment.—The House subsequently went into Committee of the whole on the state of the Union, when the subject of the amendments of the Constitution was again discussed, by Mr Isacks, of Tennessee, and Mr Lecompte of Kentucky, both in favour of the resolutions to amend.

The House of Representatives was principally engaged on Wednesday, in the discussion of the amendment of the Constitution. A motion had previously been made by Mr Sloane, Chairman of the Committee of Elections, to take up the subject of the Michigan election; but it being suggested by Mr Buchanan, of Pennsylvania, that it was expected the constitutional question might be determined in the course of the week, the House refused to sustain any motion which would interfere with it.—Mr Tatnall, of Georgia, laid a resolution on the table calling on the War Department to furnish certain information relative to the engineer corps. The subject of erecting toll-gates on the Cumberland Road was referred to the Committee on Roads and Canals. A bill was reported, authorizing the Corporation of Georgetown to erect a bridge over the Potomac at Georgetown.

FOREIGN INTELLIGENCE.

GREECE. Intelligence from this country just received, exhibits a very favorable change in the affairs of this oppressed people. It is said they are rising in all directions with the greatest energy, and that on the 8th of January, eighteen vessels of war, belonging to the fleet of the Captain Pacha, were taken, or destroyed by the Greeks, near Missolonghi, and the remainder of the enemy's ships have now taken refuge under the guns of the castles of Lepanto, and Patras. Ibrahim Pacha was repulsed, with considerable loss before Missolonghi. The same accounts say that the Greek General Colocotroni after two unsuccessful attacks upon Tripolitza, garrisoned by 2500 Egyptians, had received a reinforcement of 300 *Tacticians*, and succeeded in capturing the place with the whole garrison. A considerable number of European Officers, were captured with the garrison.

These accounts were received by private correspondence from Zante; and Paris papers, say they are confirmed by accounts from other quarters; but they exhibit so great a change for the better in the affairs of the Greeks, that we can hardly give them full confidence, without further confirmation.

Letters from Smyrna of the 27th of December, and from Corfu of the 31st of January, announce an important victory gained by the Greeks under the walls of Missolonghi, Ibrahim Pacha having embarked a great part of his troops at Patras for the seige of Missolonghi, the Hydriotes and Spezziotes, finding themselves no longer blockaded by the Otteman fleet, promptly transported from 7 to 8000 Romeliotes who arrived before Missolonghi at the same time as the Egyptians. The latter, surprised by this skilful manœuvre, were completely routed. It is said they lost 4000 men.

TURKEY. There was a grand assembly of the Divan at Constantinople on the 22d Dec. at which the ministers assisted. After the adjournment of the meeting, couriers were despatched to Egypt and the Morea, no doubt carrying with them new instructions to the commissioners, who had set out to treat with the Greeks. The Greek Priests had received orders to repair to the Mussulmans' Commissioners in order to induce the inhabitants of the Morea to listen to their representations.

Letters from Constantinople inform that, on the 3d of January, there was an extensive conflagration in the suburb of Galata, inhabited principally by Christians, and that a thousand shops, and fifteen hundred houses, were destroyed, causing a loss of fifteen millions of piastres. The fire is attributed to the agency of the Jannissaries.

It appears that the commercial distress in England, has but very little abated; nor was there much prospect of any speedy improvement. A few more failures have taken place; though not very heavy ones.

M. Dawkins is appointed commissioner to Panama, by the English government. Sir Alexander Cockburn, the British minister to Colombia, sails in the same vessel with M. Dawkins. He will be landed at Carthagena.

The British Parliament met on the second February, and the King's speech was delivered by commission. In consequence of the indisposition of the Lord Chancellor, he was unable to take his place on the woolsack. Lord Gifford was substituted for him in the commission, and read the speech. It concludes in these words; "His Majesty deeply deplores the injurious effects which the late pecuniary crisis has had upon several branches of commerce and manufactures of the United Kingdom.—But his Majestry trusts that these temporary embarrassments of commerce and industry, will not exhaust, under Divine Providence, the great sources of our wealth, and will not interrupt the progress of the national prosperity.

The funeral procession, with the corpse of the late Emperor Alexander, sat out from Taganrock on the 7th January. It was to proceed 50 or 60 versts, about forty miles a day, and would reach Moscow the 12th of February, and St Petersburg before the 24th of March, on which day, the anniversary of his accession to the throne, the solemn ceremony of his interment was to take place.

PANAMA CONGRESS. The New York and Philadelphia papers state that the report that ministers will not be sent to this Congress from Chili and Peru is wholly incorrect in regard to the latter. Don Manuel Vidaurre, and Don Jose Maria de Pardo, are said to have been at Panama since December. One paper says, in addition, "we know that ministers from Colombia, Mexico, Guatimala, and as we believe from Buenos Ayres also have been appointed." The gentlemen at Providence via New York, from S. America, still disbelieve that any ministers have been delegated by Peru. *States.*

FROM THE PACIFIC. A passenger in the brig Polly and Eliza, at New York, from Carthagena, who recently left the Pacific, states that the Castle of Calao remained in possession of Gen. Rodil on the 27th of Dec. but it was expected that it would soon fall into the hands of the Patriots.

Gen. Valera, of the Colombian army in Peru, arrived at Panama on the 24th of January, with 1500 troops principally Peruvians. There were about 5000 troops at Panama, and more daily expected.

SOUTH AMERICAN AGENTS. The following persons, it is said have been appointed in Paris, to proceed to the S. American States; M. Martin for Mexico, M. Chaumettee-Desfosses for Lima, M. Outrey for Caracas, M. Buchet Marigni to Santa Fe, and M. Laforet to Chili. Their duty will be to reside with those governments and to overlook the commercial interests, but they are to possess neither the title of consuls nor even that of agents. They are appended to the ministry of foreign affairs, and will correspond with the minister of the marine.

FRANCE. The Chamber of Deputies commenced its session on the 31st January. The session was opened by a speech from the King.

LEIPSIC, Jan. 15. The prince of Anhalt Cothen, has published a proclamation to his subjects, informing them that he and his wife have embraced the Roman Catholic religion, but that the rights of his Protestant subjects shall be protected as heretofore.

DOMESTIC INTELLIGENCE.

FIRST CHURCH IN PORTLAND.

In the year 1725, Rev. Thomas Smith came preaching to the people at Falmouth, which then contained only *forty-five* families, while its limits embraced the territory now divided into the four towns of Portland Falmouth, Cape-Elizabeth, and Westbrook. In the spring following, Mr Smith received an invitation to settle among them, when the meeting house, that had hitherto been an unfinished building, was put in comfortable condition. Mr Smith was ordained in the spring of 1727. The population increased so rapidly, that in 1733 Cape-Elizabeth was set off as a *second* parish, by vote.—A project for building a new house of worship at first occasioned some dissension, but cordiality was restored and the meeting house that has just been vacated, was opened for divine service July 20, 1740. In 1753, New Casco became, by mutual consent, a *third* parish. The meeting house of 1740 was erected without steeple, tower, or porch, and was of about two thirds of its present size. Its location gave dissatisfaction to some, who insisted that "*it was out of the way of every body; it was too far out of town.*" The people who lived on "The Neck," now Portland, were desirous of having a bell, which was procured in 1758, and hung on a frame, the awkward appearance of which led to the erection of a belfry, and this was followed by various improvements till in 1763, the house received the form which it bore till it was removed in 1825, to give place to the new church of granite. One of the balls, which at the time of the bombardment of the town by the British in 1775, lodged in the house, has been suspended from the chain, that sustains the chandelier in the new church. It is not perhaps, known to all readers, that Brattle-street Church in Boston, preserves a similar memorial of our revolution, partly imbedded in the outer wall of the porch. In 1764 Stroudwater was by unanimous consent, incorporated into a *fourth* parish, Mr Smith's age and infirmities having now become great, Rev. Samuel Deane was ordained as a colleague in Oct. 1764. A portion of the parishioners exerted themselves for the formation of a new society, which adopted the *episcopal mode* of worship, and in 1765 erected a church. It was not, however, till 1773, that they were officially recognized as a separate society. The town suffered greatly in the revolution, and it was doubtful whether the parish would be able to support two ministers; but in July 1786, the inhabitants of the Neck, which was then the only *main* land belonging to the parish, having been incorporated into a separate town, efforts were made to establish harmony. A part of the people withdrew and in March 1788, were incorporated as the *second* parish in *Portland*. In 1789, a statute was passed by the Legislature, requiring all taxes for ministerial charges to be assessed upon the pews of the society, where each person usually attended. This gave a new character to the formation of religious societies, which were no longer established by consent and vote of the old parish. Union was now restored, and the meeting house was in 1792 thoroughly repaired. Mr Smith died in 1795, in the 94th year of his age. In 1809, Rev. Ichabod Nichols, the present pastor, was settled as colleague with Dr Deane. It is remarkable that this parish never, resorted to the aid of an ecclesiastical council except for the sole purpose of ordaining a colleague. It appears that in the space of more than a century, it has had only three ministers, one of whom is now living, and that it has founded with its own members five distinct and independent societies.—Truly it may be called venerable, and a mother among the churches.

DUEL. Doctor Barber, and Thomas Mitchell, Esq. of Milledgeville, Geo. fought a duel, with short *rifles* on the 9th inst, at Campbelltown, S. C. The distance was *fifteen* paces. On the second fire, Mr M. was mortally wounded, and expired in fifteen minutes. Mr Mitchell was a native of S. C. but had resided for the last two years in Georgia, of which state he was Attorney General.

We observe by a New York paper that the "Society for improving the character and usefulness of domestic servants," have offered a premium of thirty dollars, (or a medal of equal value if preferred,) for the best original *tract*, for the especial use or instruction of Domestic Servants. The pieces are to be forwarded to Jonathan D. Steele, Secretary of the Society, prior to the 10th of June next.

The Pews in the new stone meeting house in Hanover street, (Rev. Dr. Beecher's,) were offered at auction. About one half of the whole number, constituting three fourths of the appraised value of the house, were disposed of. The highest premium bid was $105, and upon a valuation of $450. The whole amount of premium obtained was $1378.

We understand that the annual Prize of the Boylston Medical Association for the best Dissertation, has been awarded to Dr *Ralph Farnsworth*.

VIRGINIA. A writer in the Family Visitor, a paper published at Richmond, Va, says the object in every state, where sound practical wisdom is brought to bear on the subject, is, *to make education as cheap as possible.*—"Children have as perfect a right to the means of intellectual and moral improvement—the food of the mind—as they have to be clothed and fed." He then goes on to state what Virginia has done. The legislators have expended immense sums of money to establish a splendid university, which is not at all adapted to the situation of the "common run" of farmers and planters. The expenses for a student at the university are so great, (he estimates them at $600 a year,) that the youths of Virginia will be compelled to go to other states for an education. The state has given the enormous sum of $550,000 to erect and organize this aristocratic institution, while no efficient measures have been taken to educate the children of the poor and middling classes. The sum of $45,000 is annually appropriated to common schools, but it is expended in such a manner that little or no benefit results from it. The common people of Virginia are neglected and their children are growing up in ignorance. *Hampden. Gaz.*

A respectable gentleman, who left Virginia a few weeks since, informs us that Col. Smith, an old revolutionary officer, and a member of the Methodist church, lately residing in Sussex county, Va. died about the 20th of February, leaving directions in his will for the emancipation of all his slaves, 70 or 80 in number, and bequeathing 5 or 6000 dollars to defray the expense of transporting them to the African colony. *N. Y. Observer.*

GENERAL SUMMARY.

In celebrating the birth day of Washington, on the 22d ult. at Mobile, three men were killed, by the premature discharge of a thirty-two pounder.

The Rev Mr Dewey, of New Bedford, is officiating at the Unitarian Church in Baltimore.

The Society of Friends in New York, recently removed the remains of their deceased friends and relatives from the old burying ground in Cedar street, to the place appropriated for them at the outskirts of the city. The old grave yard is to be converted into a green house by Mr Thorburn.

Some of the French papers, in publishing President Adams' late Message, have omitted that part which relates to the injustice of France in declining to negotiate on the subject of her spoliations on our commerce.

The 12th of April has been appointed in Vermont as a day of fasting and prayer.

NEW PAPER. Messrs PUTNAM & BLAKE have established a newspaper at the village of Saco, (Maine) entitled the "*Maine Palladium.*"

The Treasurer of the N. Y. Bible Society, in his report states, that during the month of February there was received the sum of $500163, and that during the same period, there were issued bibles and testaments to the value of $2176 92

We learn from England, that a Captain Chapman of the Navy, has been dismissed the service, for purchasing a female slave on the Coast of Africa, for thirteen dollars. It was the only charge exhibited against him. He was considered a very meritorious officer.

The Senate of the United States have removed the injunction of secrecy from the proceedings of that body, in relation to the Panama Mission.

In the year 1272, the pay of a labouring man in England, was three half pence per day. At that time, the price of a Bible, with a commentary fairly written, was 30 pounds. The precious volume, which may now be obtained by many labourers for one day's pay, would then have cost them more than *thirteen* years' labour to procure.

The United States own twenty-five millions of acres of *surveyed* land, in the several States. The unsurveyed lands, must be very extensive.

SAXONY SHEEP. At a sale in New York last week, Saxony sheep sold for from $160 to $350 each, and still these liberal prices did not satisfy the expectations of the importers.

NEW COLLEGE IN PHILADELPHIA. The inhabitants of Philadelphia, at a meeting on the 4th inst. appointed a committee of twelve, of whom T. Cadwallader and M. Carey are among the number, to consider and report upon "a plan for a College, where English literature, the sciences, and the liberal arts, shall be fully taught, unconnected with the Greek and Latin." This committee have published their Report, in which they say, "Every thing embraced in a complete English education should be comprehended." "Among the sciences which it is proposed to include, your committee accord the highest rank to the Mathematics."

The Board of Directors appointed by the General Synod of the Evangelical Lutheran Church of the United States, have decided that the Theological Seminary of that Church, shall be located at Gettysburgh, Adams County, Pennsylvania.

TO CORRESPONDENTS. *Rusticus*, *William*, [*] *C*, and *Veritas* are received and necessarily laid upon the table to wait their turn. Our friends must not think themselves slighted when they see our columns crowded with other matter. All cannot have precedence.

INSTALLATION.

Rev. Dr L. Beecher was installed Pastor of the Hanover Church, Boston, on Wednesday the 22d ult. Order of exercises as follows; Introductory Prayer by Rev. Dr Codman, of Dorchester; Sermon by Rev. Dr Humphrey, President of Amherst College; Installing Prayer by Rev. Dr Payson, of Portland; Charge by Rev. Dr Holmes, of Cambridge; Right Hand of Fellowship by Rev. Mr Wisner, of Boston; Address to the Church, by Rev. Mr Edwards, of Andover; Concluding Prayer by Rev. Mr Jenks, of Boston; Doxology; Benediction by the Pastor.

MARRIAGES.

In Philadelphia, on the 16th inst, George C. Stevenson, of Boston, to Miss Sarah Ann, daughter of Bernard Mercer of the former place.

In New York, Mr John Taggard, of this city, to Miss Eliza Welch.

DEATHS.

In this city, on Monday morning, Mr Reuben Perkins, of Gilmington, N. H. aged about 26.

On Tuesday morning, Mrs Hannah Cunningham, 56.

In Newry, Maine, Mr Isaac Littlehale. His death was occasioned by drinking, through mistake, some dissolved pearlash. He survived but a few hours after drinking the pearlash, during all which time he was in the most excruciating agony.

In Limerick, Maine, on the 16th inst. Hon. John McDonald, Major General of the First Divison of the Militia of Maine, aged 55.

In Moira, Franklin Co. N. Y. on the 10th ult, Mr Thomas Mead, formerly of Middlesex, in Massachusetts.

In New Gloucester, Rev. Elisha Mosely, aged 60 years.

In Philadelphia, Maj. Hezekiah Bradley, of the 3d Regiment U. S. Infantry.

In New York, on the 20th inst. in the 78th year of his age, Don Thomas Stoughton, his Catholic Majesty's consul for the state of New York, which official station he held for thirty years.

In New Orleans, Mr David W. Bell, of Boston, aged 29.

FAMILY LONGEVITY. Died in Shutesbury, Feb. 15, Mr Asa Adams, aged 98. He was one of five brothers, two of whom have died; one at the age of 75, the other 85; of the two surviving brothers, one is 89 years of age, and the other 93.

SPARKS' THEOLOGICAL TRACTS.

JUST Published at 81 Washington street, the twelfth and last number of "A Collection of Essays and Tracts in Theology by JARED SPARKS."

CONTENTS, No. XII.

JOHN LOCKE.—An Essay for the Understanding of St. Paul's Epistles. On Enthusiasm. Advantages of the appearance of our Saviour among men.

ROBET CLAYTON.—Biographical Notice. Speech of Bishop Clayton before the Irish House of Lords on Subscription to Articles and Creeds.

ISAAC WATTS.—Essay on the Causes of Uncharitableness.

JOHN LE CLERC.—On the Choice of our Religious opinions. april 1.

JOURNAL OF EDUCATION.

JUST Published by T. B. WAIT & SON, 91 Court-street, and 9 Franklin Avenue, the AMERICAN JOURNAL OF EDUCATION. No 3.

BRIDGEWATER COLLECTION.

THE Bridgewater Collection of Sacred Music may be obtained at 81 Washington street, by the single copy or the dozen. april 1.

PEW WANTED.

WANTED, to be purchased or hired a pew or half a pew, in the church in Federal-street. Apply at this office. 3t april 1.

MASSACHUSETTS REGISTER.

A FEW Copies of the Massachusetts Register, U. S. Calender and City Register, for 1826, containing lists of officers, civil, judicial, ecclesiastical and military—societies, literary, agricultural, religious, charitable, medical and masonic—colleges, banks, and insurance companies, ministers, consuls, &c. resident in this and foreign countries, and other information useful to men in almost every profession in life, for sale by JAMES LORING, No. 2, Cornhill.

For sale also at No. 81, Washington-street.

NEW TRACT.

JUST Published, and for sale, at 81 Washington street, a new Tract of the American Unitarian Association, entitled,

"OMNISCIENCE THE ATTRIBUTE OF THE FATHER ONLY." By Rev. Joseph Hutton, of Leeds, England. pp. 36 Price 4 cents.

REVIEW OF MILTON—2d EDITION.

JUST Published at 81 Washington street, a second edition of "Remarks on the Character and Writings of JOHN MILTON, from the Christian Examiner.

NORTH AMERICAN REVIEW.

THIS Day Published by FREDERICK T. GRAY, at No. 74, Washington-street. (Up stairs.)

CONTENTS OF No. LI.

ART. I. Verplanck's Essay on Contracts.
An Essay on the Doctrine of Contracts; being an Inquiry how Contracts are affected in Law and Morals, by Concealment, Error, or Inadequate Price. By Gulian C. Verplanck.

ART. II. Samaritan and Hebrew Pentateuch.
De Pentateuchi Samaritani Origine, Indole, et Auctoritate, Commentatio Philologica-critica. Scripsit Gulielmus Gesenius.

ART. III. Percival's Poem.
Poem delivered before the Connecticut Alpha of the Phi Beta Kappa Society, Sept. 13, 1825. By James G. Percival.

ART. IV. Sandwich Islands.
Journal of a Tour around Hawaii, the largest of the Sandwich Islands. By a Deputation from the Mission on those Islands.

ART. V. Milton on Christian Doctrine.
A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone. By John Milton.

ART. VI. Memoir of Richard Henry Lee.
Memoir of the Life of Richard Henry Lee, and his Correspondence with the most distinguished Men in America and Europe, illustrative of their Characters, and of the Events of the American Revolution. By his Grandson, Richard H. Lee.

ART. VII. The Rebels.
The Rebels, or Boston before the Revolution.—By the Author of Hobomok

ART. VIII. Shaler's Sketches of Algiers.
Sketches of Algiers, Political, Historical, and Civil. By William Shaler, American Consul General at Algiers.

ART. IX. Miscellaneous Poems.
Miscellaneous Poems, selected from the United States Literary Gazette.

ART. X. Critical Notices.

1. Atlantic Souvenir.
2. Rawle's View of the Constitution of the U. States.
3. Cubi's Traductor Espanol.
4. Proposed Seminary of Education in Massachusetts.
5. Leisure Hours at Sea.
6. Dana's Epitome of Chemical Philosophy.
7. Claims of the United States on Denmark.
8. Report of the Ohio Canal Commissioners.
9. Blunt's Historical Sketch of the Formation of the Confederacy.
10. Mexico.
11. Swett's Notes on the Bunker Hill Battle.
12. Currency and Banks of New England.

Quarterly List of New Publications.

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NOTICE.

Hereafter the Publishing Department of the North American Review will be wholly under the charge of Frederick T. Gray, to whom all communications from Agents and Subscribers are to be directed. April 1.

Poetry.

WHAT 'S HALLOWED GROUND.

What's hallow'd ground? Has earth a clod
Its Maker meant not should be trod
By man, the image of his God,
Erect and free,
Unscourged by Superstition's rod
To bow the knee?

* * * * * * *

Peace, Love! the cherubim, that join
Their spread wings o'er Devotion's shrine—
Prayers sound in vain, and temples shine,
Where they are not,
The heart alone can make divine
Religion's spot.

To incantations dost thou trust,
And pompous rites in domes august?
See mouldering stones and metal's rust,
Belie the vaunt,
That man can bless one pile of dust
With chime or chaunt.

The ticking wood-worm mocks thee, man!
Thy temples—creeds themselves grow wan!
But there's a dome of nobler span,
A temple given
Thy faith that bigots dare not ban—
Its space is Heaven!

Its roof star-pictured, Nature's ceiling,
Where trancing the rapt spirit's feeling,
And God himself to man revealing,
The harmonious spheres
Make music, though unheard their pealing
By mortal ears.

Fair stars! are not your beings pure?
Can sin, can death your worlds obscure?
Else why so swell the thoughts at your
Aspect above?
Ye must be heavens that make us sure
Of heavenly love!

And in your harmony sublime,
I read the doom of distant time;
That man's regenerate soul from crime
Shall yet be drawn,
And reason on his mortal clime
Immortal dawn.

What's hallowed ground? 'Tis what gives birth
To sacred thoughts in souls of worth!—
Peace! Independence! Truth! go forth
Earth's compass round;
And your high priesthood shall make earth
All hallow'd ground.

T. Campbell.

NARRATIVES.

We are assured of the truth of the following communication by a correspondent, on whose authority we place the most unreserved reliance. *Christian Observer.*

WARNING TO UNBELIEVERS.

It was my lot some years ago, occasionally to meet a disciple of the late Dr Darwin. Mr —— had drank so deeply in the system and spirit of his master, that he considered him the very first poet and philosopher of the age. I have heard him expatiate with enthusiasm on the writings and character of that deist, and in the same conversation revile the holy scriptures, with all the rant of vulgar blasphemy.

Of all the examples of a mind emancipated from religious and moral restraint I ever met with, this unhappy man was the most offensive. His conversation, though abundantly larded with the rant and slang of the new philosophy, was lewd, profane, and jacobinical; and when infuriated by zeal for his principles, (which happened as often as they were opposed,) every rule of decorum was trampled under foot.

A few months after my last interview with Mr —— I was informed, that he was no more! Struck with the event, I was solicitous to know how such a man would *die*. The amount of my information was, that as death approached, the confidence he had before expressed in his deistical opinions forsook him, and in its place deep horrour seized his mind! A short time before his departure, supposing himself quite alone, he was overheard by an unobserved attendant, giving vent to the agonies of a tortured conscience! With furious despair he expostulated with the man, (Dr Darwin,) whom he *now* reproached as his deceiver; and after loading his name with execrations, which I dare not put on paper, he closed the horrid remonstrance in some such terms as the following; "Monster! wretch! is *this the end of your boasted philosophy?* Have you brought me to this?

THE PROTESTANT WIFE AND CATHOLIC HUSBAND.

The following anecdote was communicated to the writer by a gentleman who gave assurance of its being genuine. The force of it, however, does not depend on that circumstance; because the experiment may be easily made, if any one has a mind to descend to that mode of testing the sincerity of some professions of faith, which are very boldy made.

A protestant lady was married to a catholic gentleman; who, notwithstanding his agreement to the contrary, soon after marriage began to harass his wife on the subject of religion. His efforts were commenced in this fashion; in her presence he wore a melancholy aspect, and frequently sighed, as though oppressed by some secret grief, which was consuming his spirits.—The importunities of the lady at length overcame his seeming purpose of keeping silence; and on one occasion, to the oft repeated question, "What is the matter?" he replied, "How can I be happy, when one so dear to me as you are, is out of the pale of the *Church*, and in the state of perdition?" This was the beginning of a series of most earnest efforts on the part of the husband, to convert the wife; not succeeding according to his wishes, he called in the assistance of the Priest. The lady was driven by the arguments of the one, and the entreaties of the other, almost to her wit's end. At length, not knowing what else to do, she affected a willingness to be reconciled to the church, and made only this condition, that she should be permitted to make the wafer to be used in the sacrament, of which she was to partake. This was presently acceeded to, and a day for the purpose was appointed. At the time fixed upon, after the Priest had said his prayers, and when he was just about to place the wafer on the tongue of the lady, after the usual manner, she interposed, by saying, "Stop sir;—do you say that wafer is no longer the substance which it was, but has been changed into the body and blood of our Saviour?" "There is no doubt of it, my daughter," replied the Priest —"it is no longer the substance which it was, but has been changed into the body and blood, the divinity of our Redeemer; come receive your Saviour, and be assured of salvation." "Not yet, (said the lady,)—That I may judge of the sincerity of your words, I insist on your eating that wafer—but understand that it has arsenic in it! Now, if it is no more the substance which it was; it cannot hurt you, and I insist on your eating it." "I shall do no such thing," said the Priest. "Why it cannot hurt you," said the lady, "as it is no longer the thing which it was; and I say *eat it.*" The Priest got into a violent passion; the husband turned him out of doors, and became a protestant.

Theol. Repository.

DEVOTIONAL.

TRUE DEVOTION.

It is not the genuine spirit of devotion that prompts harsh judgments of the spiritual condition of others. I know that this reproach has been thrown upon it so often, that the epithet, *devout*, suggests to many no other character than that of a sour bigot, who delights in censure. But the reproach is unjust. The true spirit of devotion is entirely the reverse of this. Its genius is that of candour, and mildness, and charity. How can it be otherwise, when its first, its last, its every aspiration is to the Father of all? How can it but bind men to each other's hearts, and cause them to treat one another tenderly when all its exercises imply and enforce the thought of a common origin, a common nature, a common destination, and a common relation to the one Supreme and universal Parent? If ever, ye Christians, if ever in your religious services, harshness marks your sentiments of your fellow men, or acrimony embitters your language, depend upon it, whatever be your professions, whatever be your zeal in the cause of God, something less hallowed than his spirit is at work in your hearts; depend upon it, your lips are touched with an unholy fire.

The Emperor (of Germany) Joseph's Prayer.

The following prayer is extracted from an old German work, under the title of Joseph's Gebetbuck (the Emperor's Prayer Book.) Should you deem it calculated to increase in your readers that spirit of *unbounded charity* which breathes through the whole, and which is the *essence* of true religion, its early insertion will oblige H. H.

Christian Reformer.

PRAYER.

"O thou eternal, incomprehensible Being! who art the fountain of mercy and the source of love. Thy sun lights equally the Christian and the Atheist; Thy showers equally nourish the fields of the believers and and the infidels; the seed of virtue is found even in the heart of the impious and the heretic. From Thee I learn, therefore, that diversity of opinion does not prevent Thee from being a beneficent Father to all mankind. Shall I then, Thy feeble creature, be less indulgent? Shall I not permit my subjects to adore Thee in whatever manner they please? Shall I persecute those who differ from me in point of thinking? Shall I spread my religion with the point of my sword? O Thou! whose mighty power and ineffable love embrace the universe, grant that such erroneous principles may never harbour in my breast! I will try to be like Thee, as far as human efforts can approach infinite perfection. I will be as indulgent as Thou to all men whose tenets differ from mine, and all unnatural compulsion in point of conscience shall be banished forever from my kingdom. Where is the religion that does not instruct us to love virtue and to detest vice? Let all religions therefore be tolerated. Let all mankind pay their worship to Thee, thou eternal Being! in the manner they think best. Does an error in judgment deserve expulsion from society?—And is force the proper way to win the heart, or bring the swerving mind to a true sense of religion? Let the shameful chains of religious tyranny be parted asunder, and the sweet bonds of fraternal amity unite all my subjects for ever. I am sensible that many difficulties will occur to me in this bold attempt, and that most of them will be thrown in my way by those very persons who style themselves Thy ministers; but may Thy almighty power never forsake me! O Thou eternal and incomprehensible Being! fortify my holy resolutions with Thy love, that I may surmount every obstacle; and let that law of our Divine Master. which inculcates charity and patience, be always impressed upon my heart. Amen."

EDUCATION.

VALUE OF THE SCRIPTURES AND THE IMPORTANCE OF SELF CONTROUL.

The following extracts, are from a series of letters written to his son, by JOHN QUINCY ADAMS, while Ambassador in Russia, and first published in the Salem Register.

"In your letter of the 19th of January, to your mother, you mention, that you read to your aunt a chapter in the bible, or a section from Dr Doddridge, every evening. This information gives me great pleasure; for so strong is my veneration for the bible, so strong my belief that when daily read and meditated upon, it is, of all books in the world, that which contributes most to make men good, wise and happy; that the earlier my children begin to read it, and the more steadily they pursue the practice of reading it, throughout their lives, the more lively and confident will be my hopes that they will prove useful citizens to their country, repectable members of society, and a real blessing to their parents." "I advise you, my son, in whatsoever you read, and most of all in reading the bible, to remember, that it is for the purpose of making you wiser and more virtuous. I have, for myself, for many years, made it a practice to read through the bible once every year; I have always endeavoured to read it with the same spirit and temper of mind which I now recommend to you; that is, with the intention and desire that it might contribute to my advancement in wisdom and virtue; my desire is indeed very imperfectly successful; for, like you and the apostle Paul, I find a law in my members warring against the law of my mind. But as I know it is my nature to be imperfect, so I know it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God for the aid of his spirit to strengthen my good desires, and subdue my propensities to evil, for it is from him that every good and perfect gift descendeth. My custom is, to read four or five chapters of the bible every morning, immediately after rising from bed; it employs about an hour of my time, and seems the most suitable manner of beginning the day." "Every time I read the bible, I understand some passages which I never understood before."

"In my last, I showed you, from the very words of our Saviour, that he commanded his disciples to aim at perfection; and this perfection consisted in self subjugation and brotherly love, in the complete conquest of the passions, and in the practice of benevolence to our fellow creatures, including among them our most inveterate enemies." "You will there find proved the duty of totally subduing the passions. It is sometimes objected that this theory is not adapted to the infirmities of human nature; that it is not made for a being so constituted as man, that an earthen vessel is not formed to dash against a rock; that in yielding to the impulse of the passions man only follows the dictates of his nature; and that to subdue them entirely, is an effort beyond his power. The weakness and frailty of man it is not possible to deny, is too strongly attested by all human experience, as well as by the whole tenor of the scriptures; but the degree of weakness is to be limited by the efforts to overcome it, and not by indulgence to it. Once admit weakness is an argument to forbear exertion and it results in absolute impotence. It is also very inconclusive reasoning, to infer, that because perfection is not absolutely to be obtained, it is therefore not be sought. Human excellence consists in the approximation to perfection; and the only means of approaching to any term, is by endeavouring to obtain the term itself. With these convictions upon my mind, and with a sincere honest effort to practice upon them, and with the aid of a divine blessing which is promised to it, the approaches to perfection may at least be so great as nearly to answer all the ends that absolute perfection itself could attain."

"In order to preserve the dominion of our own passions it behoves us to be constantly and strictly upon our guard against the influence and infection of the passions of others. This caution is all necessary in youth; and I deem it the more necessary to enjoin it upon you, because as kindness and benevolence comprise the whole system of christian duties, there may be, and often is, great danger of falling into error and vice, merely by the want of energy to resist the example, or the enticement of others." "The true christian is the '*Justum et tenacum propositi*' of Horace.—The combination of those qualities so essential to the heroic character, with those of meekness, lowliness of heart, and brotherly love, is what constitutes the moral perfection of which Christ gave an example in his own life, and to which he commanded his disciples to aspire. Endeavour, my dear son, to discipline you heart, and to govern your conduct by these principles thus combined. Be meek, be gentle, be kindly affectionate to all mankind, not excepting your own enemies. But never be tame or abject; never give way to the pushes of imprudence, or show yourself yielding and complying to prejudices, wrong-headedness, or intractibility, which would lead or draw you astray from the dictates of your own conscience, or sense of right." "Till you die let not your integrity depart from you." Heaven has given to every human being the power of controuling his passions; and if he neglects or loses it, the fault is his own, and he must be accountable for it." "It is essential, my son, in order that you may go through life with comfort to yourself, and usefulness to your fellow creatures, that you should form and adopt certain rules and principles for the government of your conduct and temper; unless you have such rules and principles, there will be numberless occasions in which you will have no guide for your government but your passions. It is in the bible you must learn these rules and principles."

VARIETIES.

REASON.

Some men wage an eternal war against reason, but it is pleasant to observe their manner of attacking it. They reason against reason; use reason against the use of reason; and show from very good reason, that reason is good for nothing! When they think it on their own side, *then* they apply all its aids to convince or confound those who dare to think without their concurrence; therefore in their controversies about religion, they frequently appeal to reason; but we must not accept the appeal; for if *our* reason, be not *their* reason, it is *no* reason.—They use it, or the appearance of it, against all men; but no man must use it against them. As there is no such thing as arguing and persuading without the assistance of reason, it is a little absurd, if not ungrateful, in these gentlemen, to deny it, at the same time that they are employing it; to turn the batteries of reason against reason, and make it destroy itself. *Ind. Whig.*

PRAYER.

Prayer is that by which a man engages all the auxiliaries of omnipotence itself against his sin; and is so utterly contrary to, and inconsistent with it, that the same heart cannot long hold them both, but one must soon quit possession of to the other; and either praying makes a man leave off sinning, or sinning forces him to give over praying. *South.*

Truth is omnipotent, and must prevail; it forces its way with the fire and precision of the morning sun-beam. Vapours may surround, prejudices may impede the infancy of its progress; but the very resistance that would check, only condenses, and concentrates it, until at length it goes forth in the fulness of its meridian, all life, and light, and lustre; the whole amphitheatre of nature, glowing in its smiles, and her minutest objects gilt and glittering in the grandeur of its eternity. *Phillip's Speech.*

It appears to me, that one of the causes of the diminution of respect for religion, is the custom of setting her apart from all the sciences; as if philosophy, reasoning—every thing in short which is esteemed in earthly affairs, could not be applied to religion. An ironical veneration removes her to a distance from all the interests of life; it is, if we may so express ourselves, to bow her out of the circle of the human mind. *Mad. de Stael.*

Every man should aim to do one thing well. If he dissipates his attention on several objects, he may have excellent talents entrusted to him, but they will be entrusted to no good end. Concentrated on its proper object they might have a vast energy, but dissipated by several, they will have none. Let other objects be pursued indeed, but only so far as they may subserve the main purpose. By neglecting this rule, I have seen *frivolity* and *futility* witten on minds of great power; and by regarding it I have seen very limited minds acting in the first rank of their profession—I have seen a large capital and a great stock dissipated, and a man reduced to beggary; and I have seen a small capital and stock improved to great riches.—*Cecil.*

Lord Chancellor King, in a conversation with Mr Whiston, vindicated the practice of some of the English clergy, in subscribing articles of faith which they do not believe, "because," said he, "we must not lose our usefulness for scruples." Whiston asked his lordship "whether in his court they allowed of such prevarication?" The chancellor answered, "We do not." Whiston replied, "suppose God Almighty should be as just in the next world as my lord chancellor is in this, where are we then!"

"It is not," says Jeremy Taylor, "the differing opinions that is the cause of the present ruptures, but want of charity; it is not the variety of understandings, but the disunion of wills and affections, that cause our miseries; our opinions commence, and are upheld, according as our turns are served, and our interests are preserved; and there is no cure for us but *piety* and *charity*. A holy life will make our belief holy, if we consult not humanity, and its imperfections, in the choice of our religion."

FILIAL DUTY.

Among the American Indians, one of the first lessons they inculcate on their children, is duty to their parents and respect to old age; and there is not among the most civilized nations any people who more strictly observe the duty of filial obedience. A father need only say, in the presence of his children, "I want such a thing done; I want one of my children to go upon such an errand; let me see who is the *good* child that will do it." This word *good* operates like magic, and the children immediately vie with each other to comply with the wishes of their parent. If a father sees an old decrepid man or woman pass by, led along by a child, he will draw the attention of his own children to the object by saying, "What a *good* child that must be, which pays such attention to the aged! That child indeed looks forward to the time when it will likewise be old!" Or he will say, "May the Great Spirit, who looks upon him, grant this child a long life!" *Percy Anecdotes.*

There are those to whom a sense of religion has come in storm and tempest; there are those whom it has summoned amid scenes of revelry and idle vanity; there are those too, who have heard its "still small voice" amid rural leisure and placid contentment; but perhaps, the knowledge which causeth not to err, is most frequently impressed upon the mind during seasons of affliction; and tears are the softened showers which cause the seed of heaven to spring and take root in the human breast. *Walter Scott.*

Fenelon was averse to every mode of persecution. "Let us be," said he, "with respect to them, what they will not permit the Divine Being to be with regard to mankind, full of mercy and indulgence." He was told that the Jansenites were his avowed enemies, and omitted no opportunity of decrying him and his doctrine;—"a more forcible reason still," said he, "to forbear and forgive them." Fenelon had learned of him who was meek and lowly of heart.

A man of letters on viewing the destruction of his library by fire, observed, "I should have gained but little improvement from my books, if I knew not how to bear the loss of them."

THE CHRISTIAN EXAMINER.

JUST Published at 81, Washington-street, *The CHRISTIAN EXAMINER, and Theological Review*, for January and February.

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Dedications. Ordinations. To Readers and Correspondents. March, 4.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

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One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

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Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

Dr Watt's Testimonies in Favor of Christian Candor and Free Inqury.

Mr Flint's Discourse on the Trinity. jan. 28.

THE PRECEPTS OF JESUS.

FOR SALE at the Office of the Christian Register, 81 Washington street, "The Precepts of Jesus, the Guide to Peace and Happiness." To which are added, the First and Second Appeal to the Christian Public, in reply to the Observations of Dr. Marshman, of Serampore. By RAMMOHUN Roy of Calcutta. This work has been often alluded to in this paper. It has been lately published by Mr. Barnabas Bates, of New York, and is now offered for sale in this city. march 11

HINTS ON EARLY EDUCATION.

JUST Published, by *J. R. BUFFUM*, Salem, and for sale at this Office, and by Cummings, Hilliard & Co. "Hints on Early Education, and Nursery Discipline" Feb. 11.

WARE'S DISCOURSES.

FOR Sale at 81 Washington street, "Discourses, on the Offices and Character of Jesus Christ, by Henry Ware, jr." jan. 28.

SUPPRESSION OF INTEMPERANCE.

JUST Published at 81 Washington street, "An Address delivered before the Massachusetts Society for the Suppression of Intemperance, at their Annual meeting, May, 1825. By JOHN WARE, M. D. march 4.

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Rev. Mr Greenwood's, at the late anniversary of the Boston Female Asylum.

Dr Thayer's, at the Installation of Rev. W. Bailey, at Greenfield.

Rev. Henry Ware's, at the ordination of Rev. W. Furness, at Philadelphia.

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